CHRISTIAN NEWS FROM ISRAEL

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CHRISTIAN NEWS FROM ISRAEL

VOL. IV. No. 2-3

SEPTEMBER 1953

EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL

MINISTRY OF RELIGIOUS AFFAIRS

JERUSALEM

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CHRONICLE OF EVENTS

THE ABBOT OF THE DORMITION RECEIVED BY THE PRESIDENT

On February 24th, the *Rt. Rev. Father Leo Rudloff,* who a few weeks previously had been enthroned as Abbot of the Dormition on Mount Zion, made a courtesy call upon President Ben Zvi.

The Abbot gave the President an account of the history and the canonical status of his abbey and its daughter institution in the United States. The President evinced much interest in the report of the Abbot, and in particular inquired about the abbatial library.

A NEW GRAND CHANCELLOR OF THE ORDER OF THE HOLY SEPULCHRE

The *Rt. Rev. Father Acacé Coussa,* recently appointed Assessor of the Sacred Congregation for the Oriental Church, has now also been nominated Chancellor of the Order of the Holy Sepulchre of Jerusalem in succession to His Eminence Cardinal Valerio Valeri.

Father Coussa, who was born in Aleppo in 1897, is a member of the Melkite Congregation of the Basilian Monks of St. George of Aleppo. He is the secretary of the Commission for the Interpretation and Codification of Oriental Canon Law, and Dean of the Faculty of Canon Law at the Lateran Pontifical Athenaeum.

THE FEAST OF ST. MARO

On February 9th, the Maronite Community in Israel celebrated the feast of its Patron Saint St. Maro. Ceremonies were held in Jaffa, Haifa, Acre, Djish and in other villages in Galilee.

St. Maro, who lived in Syria in the 4th and 5th centuries (he died in 433) near the source of the river Nahr-al-Assy, was the founder of the Maronite Church and nation, and his feast is therefore considered the national feast of the Maronites. The Maronite Church follows the Syrian rite and its liturgical languages are Syriac and Arabic.

There are in Israel about a thousand Maronites, distributed over five parishes. These parishes depend directly on the Maronite Bishop of Tyre, at present Mgr.

Paul Mehouchi. Once a year the Bishop sends his delegate, Mgr. Antoine Khoreiche, now Bishop of Saida, to Israel, in order to visit the parishes.

SIXTIETH ANNIVERSARY OF THE REV. FATHER ALOUAN'S ORDINATION

On February 9th, a ceremony was held at the Hospice of St. Vincent de Paul in Jerusalem to mark the 60th anniversary of the ordination of the *Rev. Father Joseph Alouan* of the Lazarist Missionaries. The ceremony was attended by representatives of the Israel and French governments, as well as by a large gathering of friends and disciples, which included all the Daughters of Charity, whose almoner Father Alouan had been for the last 14 years.

Father Alouan was born in 1870 in the Lebanon, and was ordained a Maronite priest in 1893. In 1894 he embraced the Latin Rite and entered the Lazarist Congregation. In 1904 he was appointed Rector of the Maronite Seminary in Rome, and from 1910 to 1931 directed the Lazarist schools in the Lebanon. Since 1939 he has lived in Jerusalem at the Hospice of St. Vincent de Paul, which he did not abandon during the Arab war against Israel.

Father Alouan is a distinguished Arab scholar and the author of a number of works, including lives of St. Joan of Arc, St. Vincent de Paul and St. Louise de Marillac, a biography of Frédéric Ozanam, and other writings.

NEW PRINCIPAL FOR SWEDISH SCHOOL IN JERUSALEM

On February 20th, *Rev. Otto Ahlquist* arrived in Jerusalem to take over the Swedish School in the Musrara quarter, in succession to the late Miss Signe Ekblad. He was appointed to his present post by the "Swedish Jerusalem Society," which is presided over by the Most Rev. Ingve Brillioth, the Archbishop of Sweden.

The school will not be reopened for the time being, its premises being used chiefly as a hostel for Scandinavian travellers and Jerusalem University students.

Rev. Ahlquist, who is a graduate in theology and Semitic languages of the University of Upsala, will devote his activities in the Holy Land mainly to studying archaeology and to the fostering of cultural relations between Sweden and Israel.

A REPRESENTATIVE OF THE C.M.A. VISITS ISRAEL

On March 1st, *Rev. R.R. Brown, D.D., F.R.G.S.*, of Omaha, U.S.A., founder and minister of the Church of the Christian Missionary Alliance in Omaha, and member of the Board of Managers of the Alliance, arrived in Israel from India, on his fourth missionary journey. He toured the country and visited the Alliance estab-

lishments in Jerusalem and Beer-Sheba. While in Jerusalem he met a representative of the Israel Ministry of Religious Affairs.

Rev. Brown is the founder of the first non-denominational radio church service in the U.S.A., and director of a programme which has not been off the air once since April 1923.

THE FEASTS OF ST. JOSEPH AND OF THE ANNUNCIATION IN NAZARETH

Nazareth in March is the scene of several religious functions and festivals, and of a number of local pilgrimages, led by the Franciscan Community, from Nazareth to Mount Tabor, the sanctuaries of the Tremor and the Precipice, and the village of Naim.

The Feast of St. Joseph occurred this year on March 19th. The ceremony was, as usual, held at the "House of Joseph." Pontifical Mass was said by the Most Rev. Father Custos of the Holy Land.

The Feast of the Annunciation was celebrated on March 25th. The Latin Patriarch of Jerusalem presided over the ceremony and Mgr. George Hakim, Greek Catholic Archbishop of Galilee, addressed the worshippers.

The Feast of the Annunciation was also observed in Eyn Kerem, at the Church of the Visitation, where solemn mass was said by the Father Custos.

THE FRANCISCANS IN JERUSALEM RECLAIM THEIR GARDEN IN "NO-MAN'S LAND"

On March 19th, the Israel military authorities authorised the Custos of the Holy Land to repair the premises of the Terra Sancta Boys School, situated in Suleiman Road in "no-man's land." They also gave permission to the Franciscan Fathers to resume possession of the garden of the school, which is also in "no-man's land," at the foot of the Old City wall. The Franciscans intend to transform this garden into a recreational centre for their seminarists.

SACERDOTAL JUBILEE AT BEIT JEMAL

The Community of Beit Jemal celebrated the 50th anniversary of the ordination of the *Rev. Father Luigi Lajolo,* Salesian, on March 19th. Father Lajolo had for many years been Director of the Salesian Schools of Jerusalem and Beit Jemal. The celebrations were attended by the Community of Rafat, representatives from the Italian Consulate in Jerusalem, and a number of friends of Beit Jemal.

SAINT PAUL'S CHURCH REOPENED

On March 26th, a festive ceremony marked the reopening of the Anglican church of St. Paul in the Musrara quarter of Jerusalem following the completion of repairs to damage caused during the War of Independence. The ceremony was attended by the Rt. Rev. Weston Stewart, the Anglican Bishop in Jerusalem.

The Church of St. Paul was consecrated in 1874, when services in Arabic, which originally had been held in Christ Church, were transferred there for the benefit of the Arab Anglican Community.

EASTER 1953

Easter was celebrated this year by all Christian Communities on the same date — April 5th. Hundreds obtained permission to cross into the Old City to take part in the ceremonies at the Church of the Holy Sepulchre. Many groups of pilgrims from all over the world also crossed into the Old City. The Jaffa Gate was especially opened in the morning to enable Catholic members of the Jerusalem Consular Corps to follow the traditional route of the Patriarchal procession.

A special feature of Orthodox celebrations was the bringing over — for the first time since the establishment of the State of Israel — of the Holy Fire from the Church of the Holy Sepulchre to the New City. The flame was carried through the Mandelbaum Gate to the Convent of St. Simeon in the Katamon quarter, whence torches and lamps lit from it were carried to Greek Orthodox churches in Jaffa, Ramleh, Lydda, Haifa, Acre, Nazareth and other places, where they will be kept burning until next Easter.

JERUSALEM Y.M.C.A. CELEBRATES ITS 20TH ANNIVERSARY

In April the Young Men's Christian Association of Jerusalem celebrated the 20th anniversary of the opening of its present premises. Special programmes were arranged to mark the occasion. These included sports events, gymnastic displays and various competitions as well as concerts, lectures and art exhibitions.

On Tuesday, the 14th, representatives and dignitaries of all the communities in Israel were entertained at a reception held in the main lounges of the Y.M.C.A.

On Saturday, the 18th, the celebrations reached their climax with a special programme arranged in the "Golden Hall of Friendship." The General Secretary, Mr. J. Leslie Putnam, introduced the members of the Y.M.C.A. Advisory Council. Mr. S. Roger Tyler, Jr., U.S. Consul-General in Jerusalem, as Chairman of the Advisory Council welcomed the guests and gave a brief outline of the history of the Y.M.C.A. in Jerusalem.* The District Commissioner, Dr. A. Biran, conveyed greet-

* An extract from Mr. Tyler's address appears on pages 18 and 19.

ings on behalf of the Israel authorities and spoke on the services of the Y.M.C.A. as a community centre, while Dr. Paul Scherer, Professor of the Union Theological Seminary of New York City, delivered a lecture on the theme "Two Worlds."

STUDENTS OF THE PONTIFICAL BIBLICAL INSTITUTE TOUR ISRAEL

A contingent of 28 young priests of various nationalities, students of the Pontifical Biblical Institute in Rome, visited the Biblical sites in Israel in the course of their Easter holidays. Their itinerary was broadly the same as that followed last year (see "Christian News from Israel," Vol. III, 3-4, pp. 31-33). The visitors were much impressed by recent progress, particularly by the newly constructed road to S'dom along which they travelled to the Dead Sea. They evinced much interest in the organization of the cooperative villages (kibbutzim), which they studied in considerable detail during their visit to Lower Galilee.

AN APOSTOLIC VISITOR FOR THE CUSTODY IN ISRAEL

On April 13th, the *Very Rev. Father Bartholomew Héroux, O.F.M.,* Apostolic Visitor for the Custody of the Holy Land, arrived in Israel from the Old City. Father Héroux, who was formerly for about 10 years in the Custody and was also Secretary of the Apostolic Delegation in Syria, came here to study conditions in the various institutions of the Franciscan Order. He visited all the convents in Israel and also called at the Ministry for Religious Affairs.

INDEPENDENCE DAY IN NAZARETH

Israel Independence Day was celebrated at Nazareth on April 20th, a day earlier than the rest of the country, to enable the town's notables to attend official receptions in Haifa and Jerusalem scheduled for the following day.

Representatives of the Municipality, Heads of Religious Communities and Superiors of Monasteries, as well as mukhtars from Arab villages in Northern and Southern Galilee, called on the Governor to convey their congratulations on the Fifth Anniversary of Israel's Independence. Many delegates expressed their wish for an early peace between Israel and her Arab neighbours.

In the evening the Mayor of Nazareth, Mr. Yussef Fahoum, gave a festive dinner.

GENERAL OF DISCALCED CARMELITE ORDER IN ISRAEL

On April 22nd, the *Very Rev. Father Silverius of Saint Theresa, O.C.D.,* General of the Order of the Discalced Carmelites, arrived in Israel, accompanied by

Father Mario Torrigiani, Procurator General of the Order. He visited the Holy Places, and while in Jerusalem called at the Ministry for Religious Affairs. He then retired to the Carmelite Monastery on Mount Carmel, remaining there until he left Israel on May 6th.

DEDICATION OF A STREET TO THE MEMORY OF AN ITALIAN WHO SAVED JEWS FROM NAZI PERSECUTION

On April 23rd, a street was dedicated to the memory of Dr. Giovanni Palatucci by the Municipality of Ramat Gan near Tel Aviv. Dr. Palatucci, while head of the Security Department in Fiume during the period of Nazi occupation, saved the lives of many hundreds of Jews and eventually paid for his humane acts with his life.

The ceremony of dedication was attended by *Monsignor Giuseppe Maria Palatucci,* Bishop of Campagna, and by the *Very Rev. Father Alfonso Palatucci,* Provincial of the Franciscan Order in Puglie, uncles of the late Giovanni, both of whom had helped those rescued on their arrival in Italy.

There were also present Mr. Z. Wahrhaftig, Deputy Minister for Religious Affairs, Mr. Walter Eytan, Director-General of the Israel Ministry of Foreign Affairs, Signor Rocchi, Italian Chargé d'Affaires, Monsignor Vergani, Representative of the Latin Patriarch in Israel, representatives of the Government and the Municipality, as well as many other guests, including some of those who owed their lives to the heroic efforts of the late Giovanni Palatucci.

At the conclusion of the ceremony 36 trees, symbolising the 36 years of Giovanni Palatucci's life, were planted along the street dedicated to his memory.

FEAST OF ST. TABEETHA AT ABU KEBIR

On April 26th, the Orthodox Communities of Israel celebrated the Feast of St. Tabeetha in the Russian Chapel of Abu Kebir (near Tel Aviv).

The ceremony was conducted by the Rev. Archimandrite Polycarp, Head of the Russian Ecclesiastical Mission in Israel.

The attendance included members of the Greek, Russian, Bulgar, and other Orthodox communities living in Jaffa, Ramleh, and Lydda.

A KNIGHT OF THE HOLY SEPULCHRE CREATED IN JEWISH JERUSALEM

On May 3rd, the *Very Rev. Father C. K. Mattom, K.H.S., F.R.S.A., M.R.A.S.,* of Travancore, South India, a Malabar Christian of Syrian Rite, was invested with the Knighthood of the Order of the Holy Sepulchre by the Latin Patriarch

of Jerusalem. The ceremony took place in the Chapel of Terra Sancta College in the Jewish part of Jerusalem. The Sword and Spurs of Godfrey of Bouillon were brought from the Church of the Holy Sepulchre to the place of the investiture.

Father Mattom is the first Indian to become a Knight of the Holy Sepulchre. After his investiture Father Mattom made an extensive tour of the country, in the course of which he visited the Indian immigrants' settlement at Beersheba. He expressed himself deeply touched, as he put it, "by the tolerance shown in Israel to adherents of other religions."

ASCENSION DAY

This year Ascension Day fell for all Christian Communities — both Eastern and Western — on May 14th. Since the traditional place of celebration in the Holy Land is Mount Olivet, which lies in Jordan territory, a number of priests, nuns and religious crossed from Israel into the Old City to attend the service.

A NEW GREEK ORTHODOX ARCHIMANDRITE IN NAZARETH

On May 16th, the Ministry of Religious Affairs was informed by the Greek Orthodox Patriarchate of Jerusalem that the *Rev. Archimandrite Isidoros Myrsiades* had been appointed Patriarchal Representative in Nazareth in lieu of the Rev. Archimandrite Agapios. He will also be President of the Greek Orthodox Ecclesiastical Court there.

Archimandrite Isidoros was born in Samos in 1913, studied at the University of Athens, and came to this country in 1933. During the Second World War he served as an officer in the Greek forces. In 1941 he took Holy Orders and in 1945 became an Archimandrite and a member of the Holy Synod.

PROF. THERY OF THE SORBONNE IN ISRAEL

On May 19th, the *Rev. Father Hector Théry,* Professor of Mediaeval History at the Sorbonne, crossed into Israel for a week's visit. While in Jerusalem, Father Hector met Professor Mazar, President of the Hebrew University, and a number of other scholars and historians.

PRESIDENT OF "CHRISTIAN FRIENDS OF ISRAEL" IN JERUSALEM

On May 19th, *Dr. Myron Sackett,* President of the "Christian Friends of Israel", arrived in Jerusalem from Los Angeles. Dr. Sackett, who during the last few years

has been sending food parcels, clothing and Hebrew Bibles for free distribution amongst the poor and and the new immigrants in Israel, toured the country to show a film "Water in the Desert", produced by himself and Mrs. Sackett in the course of one of their former visits to the Holy Land.

Dr. Sackett left Israel on July 7th.

PENTECOST

On May 24th, the Most Rev. Father Custos of the Holy Land, at the head of a group of 33 Franciscan Fathers, crossed from the Old City for the traditional pilgrimage to the Cenacle on Mount Zion.

HOLY TRINITY IN THE RUSSIAN CHURCH OF JERUSALEM

On May 25th, the Orthodox Community of Jerusalem celebrated the Feast of Holy Trinity in the Russian church. The ceremony was led by Archbishop Athenagoras, who came from the Old City for the occasion. He was assisted by Archimandrite Polycarp, Head of the Russian Ecclesiastical Mission in Jerusalem. The attendance included members of the Greek Orthodox and Russian Orthodox Churches, as well as representatives of the Greek, Polish and Czechoslovak Consulates.

END OF YEAR CEREMONY AT THE SWEDISH THEOLOGICAL INSTITUTE IN JERUSALEM

On June 4th, the academic year of the Swedish Theological Institute in Jerusalem terminated. During the past year lectures were delivered by the Rev. H. Kosmala, Director of the Institute, on "Form and Tradition in the Prophets", "The Golden Rule", "The Book of Jonah", "An Introduction to the Talmud", "Jewish History" and "The Hebrew Prayer Book." Dr. Rignell, a lecturer in Old Testament exegesis at the University of Lund, lectured on "The Prophet Isaiah". Interest in the development and thought of modern Israel was stimulated by a number of addresses delivered by outside lecturers. Twice a week lessons were given in modern Hebrew.

In his address at the closing ceremony, Professor Kosmala described the development of the Institute in recent years, and thanked the Israel Government and the Hebrew University for their help.

Following his address, one of the students gave impressions of a trip from Dan to Elath, organized by a group from the school. He spoke of the kibbutzim, the

industrial and agricultural centres, and the places of biblical and archaeological interest they had visited, and expressed the hope that the Swedish Institute would further understanding between Sweden and Israel.

Among the guests attending the function were the Minister of Posts and Telegraphs and representatives of the Ministries of Religious and Foreign Affairs and of the Hebrew University.

SOUTH AFRICAN PRIME MINISTER IN ISRAEL

Dr. Daniel François Malan, Prime Minister of the Union of South Africa, on his return journey to South Africa from London, where he had attended the Coronation and the Conference of Commonwealth Prime Ministers, spent Monday and Tuesday, June 15th and 16th, in the Holy Land. Accompanied by Mr. D. Forsyth, Secretary for External Affairs of the Union Government, Dr. Malan landed at Lydda Airport and, proceeding to Jerusalem, crossed into the Old City and visited the Christian Holy Places. Returning to the Israel side of the border, Dr. Malan took tea with Mr. Ben Gurion, the Prime Minister of Israel, at his residence, and after an hour's informal conversation, left for Haifa. Next day, passing Mount Tabor and Tiberias en route, he visited Capernaum and then Nazareth, where he was conducted to the Church of the Annunciation.

The same afternoon, Dr. Malan visited Moshav Habonim, a rural settlement founded and mainly inhabited by ex-South Africans, who gathered in force, with their numbers swelled by scores of fellow South Africans from other parts of the country, to welcome the distinguished guest. After tea and the presentation of a set of Hebrew books, Dr. Malan spoke briefly to the gathering, commenting upon the importance and significance of the establishment of the State of Israel and on the happiness which he saw everywhere around him. With a warm send-off, of which the singing of the South African national anthem in Afrikaans by the whole gathering was the climax, Dr. Malan proceeded on his way.

In the evening he was the guest of the Foreign Minister, Mr. Moshe Sharett, through whom he conveyed his thanks to the Israel Government for all it had done to make his stay pleasant and memorable. In the course of conversation, Dr. Malan (who is a former minister of the Dutch Reformed Church) said he would read his Bible with renewed interest and understanding after having seen the Holy Land. The sight that had touched him most was Mount Carmel, "where the historic decision between monotheism and idolatry had been taken for all time". At Lydda, on his departure next morning, he said he was carrying away deep and unforgettable impressions of Israel — the land of the Bible and the land of a young and vital people*.

* On pages 20 and 21 will be found an extract from a speech delivered by Dr. Malan after his return to South Africa.

TWELVE-DAY TOUR BY AFRIKANER GROUP

In recent years Dutch-speaking South Africans have been visiting Israel in increasing numbers. Their interest is twofold — in the land of that Bible in which they are so deeply versed, and in the revival of the People of the Book in its old homeland. Ministers of religion, scholars, politicians, economists, journalists and business men have come, singly or in small groups.

The visit of Prime Minister Malan was followed on Wednesday night, June 17th, by the arrival of an organized group of 52 members of the Dutch Reformed Church, who came on a twelve-day tour. Among their number were 30 ministers of the Church, some of whom were accompanied by their wives: school-teachers and journalists completed the party.

As soon as the group emerged from the 'plane at Lydda airport, in the small hours of the morning, they fell into prayer and sang the Hallelujah. Welcomed by representatives of the Ministry of Religious Affairs, and of the Israel office of the South African Zionist Federation, their spokesman responded in Hebrew. They then proceeded to Jerusalem, where the next three days were occupied with sightseeing and receptions, while their evenings were passed in the hospitable homes of ex-South Africans now resident in Israel. The party was received by the President of Israel. During this period they also visited Beer-Sheba.

Sunday, June 21st, was spent in visiting the Old City, Bethlehem and Jericho. The following day the party returned to Lydda via Cyprus, compelled to use this roundabout route because Jordan does not allow re-crossings into Israel. The ensuing seven days were devoted to a tour of the central and northern parts of the country, during which, in addition to a full programme of visits to the new towns and settlements, the group saw all places of biblical and historic interest en route — Caesarea, Megiddo, Nazareth, Tiberias, the Sea of Galilee, Capernaum, the Mount of Beatitudes, Acre, Mount Carmel, etc.

On Monday, June 29th, the party made their final trip — to Tsorah, a settlement in the Judean hills which includes a large number of young South Africans, where they planted 60 saplings which they had brought with them from South Africa.

The same night they left from Lydda on their return to South Africa, ending their tour as they had begun it, with song, hymn and prayer at the airport. They carried away, as they said, a host of lasting impressions and a deep feeling of spiritual satisfaction at having seen and walked amongst scenes so sacred to them all.

SS. PETER AND PAUL

The Feast of SS. Peter and Paul, (which falls on June 29th), was celebrated in Jerusalem at the monastery of Saint Pierre de Sion (Ratisbonne). High Mass was recited by the Very Rev. Father M. Spitz, O.P., Prior of the convent of St. Stephen.

Monsieur Bertrand de la Sablière, Consul-General of France in Jerusalem, was present at the ceremony. In the evening the monastery buildings were brilliantly illuminated.

In Jaffa the feast was solemnized in the church of St. Peter.

SWEDISH PILGRIMS AND TOURISTS IN ISRAEL

In the course of the first six months of 1953 approximately 500 Swedish pilgrims and tourists visited Israel. Over 300 of them arrived here in one group, travelling by boat from Sweden. The remainder, however, voyaged in smaller parties of 25 to 45 persons each, and entered Israel from Jordan. The visitors remained in the country for periods of 2 to 3 days as a rule, and visited the Holy Places and sites of historical interest.

A NEW APOSTOLIC DELEGATE FOR JERUSALEM AND PALESTINE

In July, 1953, *Mgr. Silvio Oddi* was appointed Apostolic Delegate for Jerusalem and Palestine in succession to Mgr. Gustavo Testa who was promoted to the position of Papal Nuncio in Berne, Switzerland.

Mgr. Silvio Oddi, who during the past four years served in the Secretariat of State of the Vatican and in the Nunciatures of Paris and Belgrade, in the latter of which he was Chargé d'Affaires, is not a newcomer to this country: during the first years of World War II he served under Mgr. Testa in Jerusalem, and was active in extending help to Jewish refugees from Italy and Nazi Germany.

Mgr. Silvio Oddi will be assisted by *Mgr. Henri Lemaître* from Belgium, who arrived here in January to take the place of Mgr. Domenico Enrici, who has been appointed Chancellor of the Internunciature in Formosa. Mgr. Lemaître is a graduate of the Gregorian University and attended the "studio" at the Rota. He entered the service of the Vatican Secretariat of State in 1951.

IN MEMORIAM :

FATHER FELIX-MARIE ABEL

On March 24th, 1953, the Rev. Father Félix-Marie Abel died in Jerusalem at the age of 74, of a cerebral hemorrhage. He was stricken while hard at work on the new edition of "L'Initiation Biblique", to which he was a contributor.

Oriental studies, and particularly Palestinology, have lost in Father Abel a scholar of eminence and distinction.

Father Abel was born on December 29th, 1878, at St. Uze in the Department of Drome, France. He came to Jerusalem in 1898, as a Dominican novice, to study at the Ecole Biblique of St. Stephen. Under the influence of Father Lagrange he developed an interest in Hellenism which was to mark his entire scientific activities, as shown by his "Grammar of Biblical Greek", his "Commentary on the Books of the Maccabees" and his recent "History of Palestine". After his ordination in 1902 he began a teaching career which was to last for half a century, in the course of which he taught, with equal success, such diverse subjects as Church History, the Greek and Coptic languages, the topography of Jerusalem, Biblical Archaeology and Geography of Palestine.

An indefatigable traveller, he acquired a knowledge of the country which has rarely been equalled. His journeys and excursions were not those of a tourist, even though his artist's soul responded to the charm and colour of the country, which he conveyed in many watercolours — his favourite relaxation. Ever on the watch, with pencil in hand, to make notes or drawings, he nearly always came back with a rich harvest of observations — a copy of an inscription, a relief from a monument, a note on the terrain or the site of some biblical town. The results of his researches would appear in the Biblical Revue, or would be published in the form of comprehensive studies such as "A Cruise Round the Dead Sea" or the "Geography of Palestine".

He had a gift for topography, but his knowledge of texts was no less remarkable. Whilst his colleague, Father Vincent, studied the monuments and prepared plans of them, he would look up those texts which might throw light on their history. The fruits of this collaboration were "The New Jerusalem", "Bethlehem", "Emmaus", and "Hebron".

During the first World War Father Abel served in the French Army as a stretcher-bearer. In 1918 he returned to Saint Stephen and immediately resumed his courses and researches.

During the Second World War he remained at the monastery. Throughout the confusion caused by the hostilities which followed he continued his studies, and the "History of Palestine" is the fruit of his work during those troubled days.

Father Abel's work gained recognition by both ecclesiastical and lay authorities. In 1940 he was appointed advisor to the Pontifical Biblical Commission by His Holiness Pope Pius XII, and in 1946 he received the highest scientific honour of his order, the Mastership in Theology. He had also been President of the Palestine Oriental Society for many years, and the French and Belgian Governments bestowed on him the honours of Chevalier de la Legion d'Honneur and of the Crown of Belgium.

When the news of his death reached Jewish Jerusalem, the President of the State of Israel addressed the following letter to Father R. de Vaux, O.P., of the Ecole Biblique:

"I have learnt with profound regret the news of the death of Father Abel, one

of the most distinguished explorers of the Holy Land, who recently died in the Old City.

I have had the privilege of knowing Father Abel personally, and have had occasion to appreciate his noble qualities, both as a person and as a scholar. His memory will live on in the minds of scholars of the Holy Land.

I beg you kindly to convey my sincerest condolences to his colleagues at the Ecole Biblique.

Yours etc.

(signed) IZHAK BEN-ZVI
President of the State of Israel"

CANON DANBY

For 15 critical years, from 1921 to 1936, Canon Danby, of St. George's Cathedral in Jerusalem, served as Liaison Priest between the Anglican Church in this country and the Jewish community; and in a broader sense, between Christianity and Judaism. Those who knew him felt sure that nothing but Prime Minister Baldwin's summons to become Regius Professor of Hebrew at Oxford could have induced him to leave Jerusalem — such was his attachment to the City, the country, its peoples, and the challenge which their co-existence represented.

Dr. Danby's interests were as wide as humanity. A notable Orientalist, an outstanding Hebraist, he was a musicologist of rank, an archaeologist, an educator and journalist. None of these pursuits was a water-tight hobby. They all sprang from a genuine curiosity about the human mind, its development, and its processes.

He was the moving spirit — chairman and editor of its journal — of the Palestine Oriental Society, and saw in the collection of kindred scholars who made up its membership a fellowship of men who could be persuaded to meet on a common ground and a common partisanship, leaving other controversies to cool outside the meeting room. It was so, too, with the Board of Higher Studies over which he so competently presided — the makings of University timber before the Hebrew University's trees began to show, and catering for students in the preparatory stages, Arabs and Jews alike, in whom he yearned to whet an appetite for the standards of Oxford and Cambridge. For most of these 15 years, Danby was the correspondent in Palestine of "The Times", and his messages and articles reflected the universality of Jerusalem as he saw it, no less than a sane and balanced appreciation of the factors that made for disunity and disharmony.

To the world of Jewish letters Dr. Danby bequeathed a gift of monumental value — nothing less than a full, precise, and highly readable English translation of the 63 Tractates of the Mishnah. It took several years of his life, and the reading of the proofs had much to do with the straining of his eye-sight. Nor was it uncharacteristic of the savant who could engage and complete this lasting work, that he found delight in translating some of Bialik's children's poems and biblical legends. To

make Hebrew accessible to the Gentile, he compiled a modern Hebrew dictionary, and to show the world that Jews were not indifferent to Christianity, he made his English the vehicle for Professor Klausner's "Jesus".

Oxford's loss, the loss to English scholarship and to Hebrew letters, in the passing of Canon Danby, at the early age of 64, is sad; a sadness profoundly shared by those in this country for whom he stood as the embodiment of true charity, genuine understanding and a broad compassion, which, transcending the boundaries of faith and race, had love for man created in the image of his Maker.

(From *The Jerusalem Post*, April 1st. 1953).

LAZARISTS AND DAUGHTERS OF CHARITY

REV. FATHER JOSEPH ALOUAN

1. The Lazarists

The Lazarists or, as they are sometimes called, the Vincentians, form a Congregation of secular priests, bound by the usual vows of religion plus that of stability, known as the "Congregation of the Mission." Their spiritual father was St. Vincent de Paul. The Congregation was founded in 1625 with the object of providing missioners for the rural districts and educators for the clergy. Their activities include the preaching of the Gospel, missionary work, catechisation, preaching at Retreats to priests and religious communities, and the direction of seminaries for training the clergy. Further, they also direct the congregations of the Daughters of Charity throughout the world. The centre of the congregation is in Paris.

The first Lazarists who established themselves in Palestine were the German Brothers of the Theux Province, who arrived here in 1894. They were, however, succeeded by French Lazarists, as the congregation of the Daughters of Charity, which by this time was well-established in the Holy Land, was mainly composed of French-speaking members.

The Mission of the French Lazarists in Jerusalem was founded in 1904, under their first Superior, Père François Bourzeix, former canon and curé of Vichy. Pension William, previously a leper home, was bought for the purpose from the German Consul, and is now known as the convent of the French Lazarists, situated in Mamillah Road.

The first ten Lazarists to live in this house devoted themselves to spiritual works in the hospice of St. Vincent and other foundations of the Daughters of Charity. In 1905, however, the house developed into an Apostolic school which trained some

60 potential missionaries. The school remained in existence until the first World War and has since become the residence of the French Lazarist Fathers. It was pillaged in 1947 and in 1950 caught fire from the nearby Shtakleff mill, when the flames devoured half the roof and damaged all the windows on the east side of the building. It is hoped that the Israel Government, which is well-disposed towards the Lazarists and whose help the latter appreciate, will assist them in repairing the damage caused by the conflagration.

2. *The Daughters of Charity*

The congregation of the Daughters of Charity was founded in 1633 by St. Vincent de Paul and St. Louise de Marillac to alleviate the misery of the poor.

In May, 1886, Mother Léonie Sion arrived in Jerusalem with three companions to commence her charitable work. Since then the Sisters of Charity have been visiting the sick and taking care of foundling children. They have opened an orphanage for boys and girls, a dispensary, an old-age home, a crèche, etc., all within the orbit of the hospice of St. Vincent. This hospice now harbours over 350 persons, including 80 orphans, 90 old people (30 men and 60 women), 30 infirm, 30 babies, 60 blind, and 40 mentally deranged.

The hospice of St. Vincent also has under its charge an orphanage at Bethany in the Arab zone — with 80 boys and a number of infirm — as well as the hospice of Eyn Kerem, in which there are about 30 sick people. 17 Sisters serve in the hospice of St. Vincent, 8 in Bethany and 2 in Eyn Kerem.

In 1887 the Daughters of Charity founded a hospital in Bethlehem, together with a girls' orphanage and a dispensary. There are more than 100 beds in this hospital, which is run by 17 Sisters and 50 employees. Apart from their hospital work the Sisters also visit the sick in their homes.

In 1890 a boarding-school-cum-orphanage was founded in Haifa. Before the Arab-Jewish war there were more than 1,300 pupils in the school as well as some 60 orphans.

In 1898 the French hospital in Nazareth was founded by the Daughters of Charity. It contains 100 sick-beds and a dispensary as well as a crèche for about 20 babies, and is run by 12 Sisters with 40 employees.

Finally, a considerable plot of land in Bethany was bought in 1930 by Mother Récamier and here was erected a large establishment which now houses 80 orphans and 12 infirm, who are taken care of by 7 Sisters and a number of employees.

TWENTY YEARS OF THE Y.M.C.A. BUILDING

S. ROGER TYLER Jr.
United States Consul-General in Jerusalem

Extracts from an Address delivered at the celebration of the 20th anniversary of the opening of the Y.M.C.A. building in Jerusalem

We are celebrating today not only the 20th anniversary of the opening of this building but the 75th anniversary of the establishment of the Y.M.C.A. in Jerusalem. In 1878, on January 8, the Reverend B. Canaan drew up the first constitution. It was written in Arabic. For the first ten years the organization met in the C.M.S. bookshop on Jaffa Road, and its activities were divided into sections according to nationalities—Hebrew, English, Arabic, German and others. In all, the "Y" had three different meeting houses in Jaffa Road, except for a short term when it had quarters on Mamillah Road. Then in 1909 premises were taken near Damascus Gate; and from that date, until the outbreak of World War I, the membership increased from 40 to 200. The "Y" closed its doors during the war, but not for long. It established large centres in the wake of the Egyptian Expeditionary Force which under Lord Allenby captured Jerusalem in December 1917. The chief activity of the Y.M.C.A. immediately following this event was, it appears, giving free guide service to the troops besides the usual canteens and social service centres which were set up in huts and tents in an area just west of the Russian Compound.

Then in 1920 Dr. A. C. Harte came to Jerusalem as the General Secretary of the "Y". During the war he had worked with prisoners, and the director's room of the present "Y" contains many examples of the work those prisoners did. He energetically set to work to increase the membership of the "Y", and to build up a library and reading room. It became imperative to obtain larger quarters. The benefactor was at hand. Mr. James Newbegin Jarvie, of Montclair, New Jersey, was convinced that there could be no more fitting place for a Y.M.C.A. than the Holy City of Jerusalem, and he informed Dr. Harte of his resolution to provide the funds for a new building. Unfortunately, he did not live to see the completion of the buildings, but they stand as a magnificent memorial to him.

Other friends of the Y.M.C.A. have helped by contributions of money and equipment. For example, the organ is the gift of the Juilliard Musical Foundation of New York, while the carillon of 35 bells in the Tower is the gift of Miss Amelia F.G. Jarvie, of Gloucester, Massachusetts.

The architect was Mr. Arthur Loomis Harmon of New York. His success is evident. Excavation began on August 23, 1926, and on July 23, 1928, Lord Plumer, then High Commissioner for Palestine, laid the corner-stone, which carries the inscription: "These buildings are given to the glory of God and the remembrance of His only begotten Son". But Jerusalem is sacred to other faiths besides the Christian, and on the façade of the central building, just below the cornice, there is written in

Hebrew "The Lord our God is one Lord" and in Arabic "There is no God but God" and in between these two, in the Aramaic language, "I am the Way".

The building was officially opened for service on Easter Sunday, April 18, twenty years ago today. Lord Allenby gave the dedication address. In it he called attention to the work of the Y.M.C.A. which is, as he said, "inter-racial, inter-faith, without any distinction of country or creed, in the interests and for the benefit of both sexes".

So it was then and so it has continued under the direction of Dr. Harte, who retired in 1930, and the succeeding General Secretaries. Mr. Nicholas Lattof was acting General Secretary for a short time until the appointment of Mr. Waldo H. Heinrichs. He was succeeded by Mr. Alva L. Miller, who served throughout the trying period between 1936 and 1950. Under the present leadership of Mr. Leslie Putnam, and, as he himself has asked me to state, especially under the unflagging zeal and direction of Mr. Herbert Minard, membership and participation in the various activities of the "Y" has risen to the highest record in its history.

It is good that it should be so. The familiar red triangle which symbolizes the Y.M.C.A. stands for mind, body and spirit. There is no conflict of dogma, no distinction of race. The "Y" here offers to all facilities for exercising the body to keep it healthy. Most of you are familiar with the playing grounds, the swimming pool, the indoor and outdoor basketball courts, the tennis courts and other facilities where the youth of Jerusalem may compete in friendly sport. The healthy body stimulates a more active mind, and the "Y" provides perhaps one of the largest libraries in the city together with its reading rooms, as well as numerous other cultural and educational facilities. But the spirit of man is not satisfied without contemplation or worship. Each Sunday evening there is a fellowship gathering in a vesper service. The form of each man's religious belief is his own. Here there is no pressure, no proselytizing, and in the Tower there is a room for silent prayer, open to all on the one condition that absolute silence shall be preserved.

If the true spirit of the "Y" could enter all men's hearts in all lands, then that peace and cooperation among men for which we all pray would become a reality. So in closing I know you will agree with me that we are thankful we have so active a Y.M.C.A. in Jerusalem and wish it a growing and ever successful future in its work of service.

"THE GREAT DECISION ON THE HEIGHTS OF CARMEL"

From an Address by

DR. D. F. MALAN,

Prime Minister of the Union of South Africa

On his return from the Holy Land, Dr. Malan was the guest of honour at a banquet given by the South African Zionist Federation. Replying to a toast, the Prime Minister spoke on his impressions of Israel. In the first part of his address he dealt with the spirit pervading the country and with the achievements of the State of Israel. The following is an extract from the second part of his speech devoted to the religious significance of Israel.

The Holy Places

Among the numerous holy places in Palestine which I visited, there are many which are specifically Christian. These were naturally of the greatest interest to me, as they will always be to all Christians. On an occasion like this, however, I need refer to them for one purpose only, and that is to emphasise a most encouraging and significant fact which could not escape my notice. It is this, that in spite of past history there evidently exists no antipathy nor even any indifference on the part of the Jews towards Christianity and its sacred memorials, just as little as Christians on their part harbour any such feelings on account of anything that specifically belongs to Jewish history. The holy places in Israel seem to be common to both sections and in the safe keeping of both. Mutual relations could not be better.

I stated just now that the land of Israel was in extent one of the smallest countries, but that it had the richest and most imposing historical background to be found anywhere in the world — a background besides, which has exercised by far the greatest and most powerful influence in shaping the spiritual and moral character and destinies of the human race. The truth of this never came home to me so forcibly as when near Haifa we obtained a full view of Mount Carmel, overlooking the Eastern Mediterranean Sea, from where, after a severe drought, the small cloud, like a man's hand, they say, still appears as the first herald of the approaching rain. Carmel was the Mount of the Great Decision, where the inspired and fiery person of Elijah had summoned Israel to choose once for all between God and Baal. They chose and chose decisively. And in the whole history of the world this choice was, I think, the most momentous and far-reaching. Here it was a question not of two competing tribal gods. It was a choice on the one hand between belief in the One and Only Supreme God, who is a living moral Being, Creator and Ruler of the whole world, and to Whom all human beings are accountable, and on the other hand the worship of inanimate nature or the work of men's hands, degrading because it rested on no spiritual or moral foundation. It was a choice between

a religion which was living, purifying and uplifting and the subjection of the human spirit to material things or to the service of a multiplicity of so-called gods, exhibiting all the failings of ordinary human beings. It was in other words ultimately a choice between true religion and idolatry, and between civilisation and heathenism.

Turning Point in History of Israel

The Great Decision on the heights of Carmel was the turning point in the history of Israel. Whatever Abraham, Isaac and Jacob may have been, their descendants were not unsullied by the heathenism and idolatry of Egypt, as was abundantly proved in the desert and even long after their entrance into the Promised Land. On Mount Carmel they were saved. And their own soul having been saved, they could to that same extent also save the soul of humanity.

The belief in the one and only God, is the bedrock on which Judaism has been built. Subsequently two other great religions have arisen, namely Christianity and Mohammedanism. And though in many respects these two differ vitally from the first and from each other, they all ultimately presuppose and are built upon the same foundation, namely that which was laid on Mount Carmel on the day of the Great Decision.

Civilisation, as we conceive it, had its origin around the eastern coasts of the Mediterranean and thence it spread to the whole of Europe, which thereby practically became mistress of the world for more than a thousand years. To this civilisation Rome contributed her share in the establishment of law and order. Athens contributed what was necessary for the culture of the spirit. All this, however, was merely external and unable to change the heart. Much more was necessary. Jerusalem provided the God-inspired soul.

The land of Israel belongs to the Jewish race as their national home. In a deeper sense it also belongs to the human race marching on the road to true civilisation as far as it is built on the rock foundation laid on Mount Carmel on the day of the Great Decision. The longing wail of the Jew in Babylonian captivity, echoed throughout the past nineteen centuries, can therefore find an echo in the heart of many millions belonging to other races: "If I forget thee, O Jerusalem!"

Israel has a great past. The way in which it grapples with the problems and the difficulties of the present in the performance of the task it has undertaken, evokes universal wonder and admiration. I believe also that Israel has a great future and that as such it will again have a message to the world.

The greatness of a nation does not after all consist in the extent of its territory or the number of its people or the vastness of its wealth, but in the extent and the greatness of its inward qualities of spirit and soul.

RESETTLEMENT OF ARAB REFUGEES IN ISRAEL

FRANCIS OFNER

One of the many difficulties burdening the new State of Israel is gradually disappearing. Most of the 33,000 Arabs who during the Arab-Jewish war five years ago remained in Israel territory but were displaced from their homes, have found their place in the life of the country.

The Israel Government and the United Nations first began to give direct relief to the displaced Arabs immediately after major war operations were over at the end of 1948. In May 1950, when the United Nations Relief and Works Organisation was established, the emphasis switched from relief to constructive resettlement. By last September, when UNRWA ceased its activities in Israel and the Government took over the responsibility for refugees in this country, half of the Arab D.P.'s were already integrated into Israel's life. Since then, most of the remainder have also been reabsorbed in the economic life of the country. By now, the number of unemployed and social cases has been brought down from 8,000 half a year ago to 4,000, while 29,000 of the former refugees are keeping above the breadline — the majority with a relatively good standard of living.

This result has been achieved only by great efforts. According to official Israel figures, the Government has spent over 11 million U.S. dollars on the 33,000 Arabs and 17,000 Jews displaced as a result of the Arab-Jewish war. This figure includes participation in the work of UNRWA as well as health, education, cultural services, and agricultural and public works rehabilitation schemes for the displaced persons.

A further amount of £I.50,000 has been expended in Arab refugee areas since last September by the Israel Public Works Department, in order to decrease unemployment there. A similar amount was obtained by the Ministry of Agriculture for former refugee farmers as credits for the purchase of seeds and fertilizers. The Ministry of Social Welfare spent £I.37,000 on help to Arab displaced persons in the course of the first two months of Israel's responsibility for them.

It has been the policy of the Israel Government towards Jewish immigrants and Arab displaced persons to put an end as rapidly as possible to their humiliating dependence on charity, and to remove the barriers between them and the rest of the population. That is why no special agency dealing exclusively with refugees was set up. Instead, the displaced persons became the responsibility of the various Government departments, which dealt with them side by side with the rest of the community.

Noteworthy success has been achieved in resettlement on the land. According to official Israel statistics, 370 displaced Arab families, totalling some 2,000 souls, have been settled in 9 different localities in the last two years — in Danup near Nahariya, Kfar Makr and Shaab, both near Acre, Akbara near Safed, Waadi Hamam

near Tiberias, Rena near Nazareth, Jaljulya near Kfar Saba, Lydda and Ramleh. Each family was given newly built quarters of houses abandoned by their former owners. Their living conditions are similar to those of the average Jewish immigrants — one room and a kitchen per family. They work the land allotted to them and are assisted in production and marketing by the institutions serving the Israel farmers.

Significant as the results have been until now, there is still a vast amount of work to be done to rectify the anomalities produced by the war. A Land Acquisition Law was passed last March enabling Arab D.P.'s who, for security considerations, were not allowed to return to their former lands in the border zones, to receive substitute land.

The achievement of better relations between Arabs of the settled population and D.P.'s also constitutes a problem. To quote a recent example: at Deir el Assad, a village near Acre, with 1,300 old settlers and 114 D.P.'s, the latter were required to pay 15 piastres for a tin of water, which old settlers received free of charge. This discrimination was stopped only after the Military Government intervened.

In the same vicinity, at Majd el Kurum, with 2,150 inhabitants including 680 D.P.'s, tension became so strong that old settlers refused to employ farm-hands from among their own D.P.'s, preferring to bring other refugees from neighbouring villages.

The Government policy is to encourage rapprochement between the established Arab settlers and refugees, as it does between Jewish old timers and newcomers. However, it avoids taking drastic steps which could only alienate both sections. In allocating land in D.P. areas, the Custodian of Enemy Property has during the last 2 years given priority to the refugees. It is estimated that some 40,000 dunams were thus leased at nominal rents to D.P.'s.

Although the life of the Arab D.P.'s in Israel is far from enviable, it still compares favourably with the position of new Jewish immigrants living in maabaroth (work-villages). The reason is that Arab D.P.'s are accustomed to the climate here and know local conditions better. In addition, most Arab D.P.'s were always farmers, with a low standard of lyiving, while most Jewish newcomers have had to change their occupations on arrival, and many of them were accustomed to a higher standard of living than they are able to attain in Israel. An Arab D.P. employed in Israel, with the high wage scales prevailing, finds that not only can he live better than previously, but also that he has a margin for saving. The Jewish newcomer, however, hardly manages to eke out a living.

The strides made in the integration of Arab D.P.'s in Israel are so far encouraging. Had the 7 Arab countries of the Middle East, totalling 35 million inhabitants, made similar efforts as Israel has done, the problem of the Arab refugees might well have been solved by now.

THE FELLAH AND HIS FARM

M. NOAM

(Director, Israel Census of Agriculture, Central Bureau of Statistics and Economic Research)

Of Israel's 40,000 Christians, more than 30 per cent live in villages. The area cultivated by them amounts to some 85,000 dunams. Almost all the Christian farmers live in the northern part of the country, in Upper and Lower Galilee, a sprinkling also on Mount Carmel.

The following article, written by Mr. Noam for "Christian News from Israel," applies to the Christian no less than to the Moslem and Druze farmers of this country, and should therefore be of interest to the student of Christian life in Israel.

The almost purely agrarian basis of Middle Eastern countries causes a study of their society and economy to consist largely of an investigation into village life and farm structure. Yet surprisingly few data are available on the rural economy of Arab countries. For information on the Arabs of Israel, we rely largely on Elazari-Volcani's monograph 'The Fellah's Farm' (1) and on a sample study of village life carried out in 1944 by the Department of Statistics of the Palestine Government (2). More recently the Israel Government conducted a nation-wide agricultural census (3), which covered for the first time all Arab, Druze and Circassian villages. Seeing that there are many similarities between the Arab villages in the various countries of the Middle East, the significance of the census results reaches beyond the boundaries of the State of Israel. At the same time, however, great differences exist, and the reader is warned not to generalize without reference to the special conditions prevailing in whichever country is under consideration.

In Israel, isolated farmsteads are, practically speaking, unknown. The rural population is concentrated in closely settled villages, whose inhabitants are bound together by strong ties of family and clan. The clan, or 'hamula', as it is called in Arabic, forms the basis of all social organization, and the presence of more than one hamula in a village leads to a strict division of social and economic activities.

The division of the land calls to mind the unenclosed village of mediaeval England and continental Europe; with the difference that there is neither a manor nor a lord of the manor, and that in Israel over three quarters (78.5%) of the farm land is owned by the fellaheen themselves. Otherwise, however, the resemblance between the Arab village and the feudal village of mediaeval times is striking. The arable land is divided into a relatively small number of large fields, which are farmed

(1) I. Elazari-Volcani, "The Fellah's Farm," The Jewish Agency for Palestine, Agricultural Experiment Station, Bulletin No. 10, Tel Aviv, 1930.
(2) Survey of Social and Economic Conditions in Arab Villages, General Monthly Bulletin of Current Statistics, Vol. X, July 1945 et seq.
(3) M. Noam, "Census of Agriculture 1949/50, Part A. — Farm Economy of Arabs, Druzes and other Minority Groups," Central Bureau of Statistics and Economic Research, Jerusalem, 1952. (Hebrew with English summary).

on a two-course rotation; i.e. each field is sown in alternate years with a winter crop — generally wheat or barley — and a summer crop, which may be dura (sorghum), sesame or water-melon. These fields are divided into innumerable small strips, which produce the most extraordinary pattern on a map or an aerial photograph. The average size of these strips is under 2 acres, and each farmer owns or rents several of these, distributed over the various fields. Until fairly recently, many villages still operated their arable fields on the "mash'a" system, which entailed the periodic reallocation of these strips by casting lots. The object was to ensure an equitable distribution of the land, but naturally mash'a robbed the farmer of all incentive to improve his land, since someone else would soon reap the benefit. The discontinuance of mash'a was an important step forward; it did not however remove the many obstacles to agricultural improvement which are inherent in the system of the open field and excessive parcellation of holdings. There can be no doubt that an intensification of farming, which is essential to raise the fellah's standard of living, necessitates the ultimate replacement of the strip system by consolidated holdings, which will, amongst other things, enable each farmer to follow his own crop rotation. This is very important, for at present crop yields on Arab farms are deplorably low, and the experience of Jewish farmers has made it abundantly clear that the lengthening of the crop rotation together with occasional deep ploughing are the first pre-requisites for raising yields to a normal level.

So much for the comparison between the open field of mediaeval times and the present-day cropping system of the Arab village. A comparison of livestock farming is no less striking. Now, as then, the stock is poor in the extreme, and has a very low productivity, but it is so hardy and frugal in its demands that the cost of upkeep is at an absolute minimum. During winter and spring, sheep and goats go out to graze on the natural pasture which seems to spring up from nowhere after the first rains; but as spring gives way to the rainless summer, the grass dries up and the livestock enters a period of semi-starvation. There is some grazing to be had on the stubble after the harvest, but in years of drought the fellah may be forced to sell or slaughter some of his animals for lack of fodder. Such little feeding as he can spare is reserved for the oxen, which must be kept strong for next year's ploughing.

The productivity of the fellah's livestock can therefore be raised not so much by the introduction of better breeds — which would simply starve under present conditions — as by the provision of sufficient fodder for the present local stock. This leads us back to the question of crop rotations. On Jewish farms the fellah's two-course rotation has been changed by the introduction of a third crop, namely hay, which helps to raise the general level of crop yields and provides fodder for the upkeep of high-yielding stock. Once adopted by the fellaheen, the improved three-course rotation should revolutionize his farming much as the Norfolk 4-course rotation formed the basis of the English agricultural revolution. Better crops will mean better and more livestock, which in their turn will produce the manure to raise still better crops.

A description of Arab farming would be incomplete without some reference to fruit growing. As is shown by the story of the twelve spies (Numbers 13,23) and many other Bible references, this already played an important part in the farming system of the Holy Land as early as the times of Moses. This is equally true of today, when fruit growing forms an integral part of almost every fellah's farm. The census shows that, leaving aside the lands cultivated by the beduins of the Negev, almost 16% of the cultivated area is planted with fruit trees. Among these, olives, traditionally the symbol of peace (Gen. 8,11), easily hold the first place. There are still far too many mountains bare and bereft of vegetation, but the lower hill-sides at least are frequently covered with olive groves, some of them hundreds of years old, and local tradition has it that some of the trees even date back to Roman times. The olive tree has a beauty all its own, and the silvery green groves do much to lend the hills of Galilee their particular charm.

While olive groves account today for almost 80% of the total fruit growing area, vineyards, which come next in importance, make up some 9% of the fruit plantations. Grapes were of course also among the main fruits grown in biblical times, and the country was renowned for the productivity and quality of its vines. Figs, which have the distinction of being the first fruit mentioned in the Bible (Gen. 3,7) also occupy quite an important area. Pomegranates, on the other hand, which seem to have once held an important place in the country's agriculture (Deut. 8,8) are nowadays not so widely grown. Mention must also be made of the small areas of apricots, plums and apples. Oranges are a specialized crop; they are generally grown on a commercial scale and do not normally form part of the fellah's farm.

In general, the fellah produces primarily for the consumption of his own family. His grain crops are milled on the farm and serve to make pittah, a roundish, flat sort of bread, which is of course homebaked. The fellah's cows, sheep and goats provide him with meat, milk, cheese and butter, and the olive trees yield oil, which forms such an important part of his staple diet. Vegetables, too, are grown and consumed on the Arab farm.

A source of income which is likely to increase in importance is the raising of industrial crops such as tobacco, sesame and, more recently, groundnuts and sunflowers. During the last three years the tobacco-growing area has nearly trebled, and a similar development may be expected for oil crops. These all bring a high cash return, and since their main production costs consist of labour, they are eminently suited to enhance the fellah's income. For Arabs raise large families; the average farming household counts six members, but families of 10, 12 and more are by no means unknown; so that the farmer has at his disposal in his own family that ample supply of labour which allows him to produce these crops at a good profit.

Lastly we come to the question of irrigation and the intensification of farming in general. Under the climatic conditions of Israel — and the same applies to most neighbouring countries — irrigation provides the key to raising the standard

of living by increasing the agricultural output. Not only can the land be made to bear two or even more crops in the course of the year, but the yields of each individual crop can also be increased. At the time of the agricultural census only some 6,000 dunams were under irrigation in the non-Jewish villages. Meanwhile, and largely with the help of the Ministry of Agriculture, this area has been about doubled and it is planned to increase it much more still. This, together with the introduction of the principles of proper mixed farming, will bring Arab agriculture eventually up to modern Western standards of production, such as are to be found already in the neighbouring Jewish settlements.

ARCHAEOLOGICAL ACTIVITIES IN ISRAEL

J. LEIBOVITCH

Department of Antiquities, Jerusalem

Israel stands on the crossroads of the three great continents of antiquity. As the country of the Bible, in which three great religions are rooted, her ancient sites are of paramount importance both to the historian and to the archaeologist.

Recent activities in the sphere of archaeological research in Israel, although little heard of in the press, have nevertheless been intense. Under the capable leadership of Mr. S. Yeivin the Department of Antiquities has branched out into wide and various fields.

Chance discoveries, made even before the existence of the Department, were often reported by Jewish soldiers on active service while hostilities were still in progress. It was in this way, for example, that a mosaic, flanked by ruins, was discovered at Salbit, a village about three miles north of Latrun. When later it was cleaned by the late Professor Sukenik for the Hebrew University Museum, the mosaic proved to bear three inscriptions, while the ruins were found to be part of an ancient Samaritan synagogue which had stood on the Biblical site of Sha'albim.

1. *Jerusalem and its environs*

One of the first sites on which work was begun was Giv'at Ram (Sheikh Badr), to the West of the city. There, traces of a Jewish settlement dating from the last days of the Second Temple were discovered, and a later brickyard of the Roman garrison, as evidenced by a large number of bricks — mostly broken — bearing the inscription L(EGIO) X F(RETENSIS). The remains of a sixth century Basilica were found nearby, as well as of a monastery dedicated to St. George (Pl. III, 2).

At Ras el-'Alawi, further north, a building overlooking the old Roman road was brought to light; a second building next to it contained a rough stone "columbarium" whilst yet a third Roman building with a tower was unearthed in the vicinity.

In the Romema district rock tombs were discovered which date back to the period of the Second Temple; in one of the tombs ossuaries were found of which one was inscribed with the name "Yudu" in Greek. The so-called "Sanhedrin" tombs (Pl. I, 1) were cleaned, thanks to the efforts of the Antiquities Department in conjunction with various groups and institutions interested in preserving and restoring Jerusalem's ancient monuments. The Municipality has since endeavoured to make the site of these "Sanhedrin" tombs as attractive as possible to visitors, by planting a park round them, arranging paths, seats, etc.

Traces of a Byzantine family funeral chapel, bearing a Greek inscription on the mosaic floor, have come to light near Beit Safâfa village; at the same time a sepulchre containing six lead sarcophagi with relief decorations was unearthed.

Mr. Jean Perrot, who is working here for the Institute of Human Palaeontology in Paris, has uncovered prehistoric remains of the Neolithic age at Abu Ghosh.

2. *The Coastal Region*

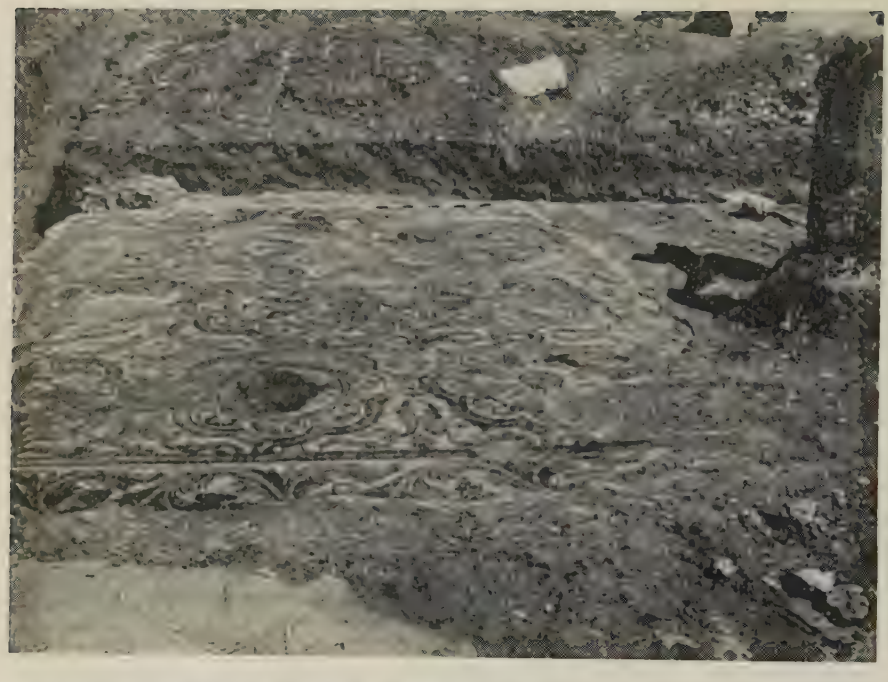
Mention must first be made of a very important field of excavation at El-Khirbe (Tel-Qasile), Tel Aviv, about 250 metres from the river Yarkon. Here excavations have been carried out for several years under the direction of Professor B. Mazar, who is conducting them on behalf of the Tel Aviv Municipality and the Jewish Exploration Society. Excavations in one part of the mound revealed twelve different strata: the two deepest belong to the Philistine period (12th to 11th century B.C.), the next is part of an 11th century settlement containing the remains of copper workings, a spinning mill and a dyehouse. The succeeding three layers have been assigned to the beginning of the Kingdom of Israel, and date from the 10th, 9th and 8th centuries B.C. respectively, while the remaining strata correspond to the Persian, Herodian, Roman, Byzantine and Arab periods. Also found at El Khirbe were two Hebrew ostraca, implying the existence of a certain amount of commercial activity.

The Tel Aviv Municipality has financed excavations in various parts of the town and its suburbs. At Tel Jerisheh, the late Professor Sukenik investigated Hyksos fortifications crowned with buildings of unbaked brick. A settlement belonging to Chalcolithic times was discovered in the old Jammasin (Jabotinski Street) quarter; there, the pottery found was of the Ghassulian period. A similar settlement has come to light near the slaughter-house. Layers dating from the Neolithic and Early Bronze ages were uncovered on a small mound, where a Neolithic figurine of a goddess of fertility had been discovered. North of Jaffa the remains of a series of small forts of the Maccabean period were found.

Further north still, at Arsuf (Apollonia) winepresses dating from Byzantine times

1.—*One of the rock-tombs, called "Tombs of the Sanhedrin"*

2.—*General view of the excavations at Caesarea*

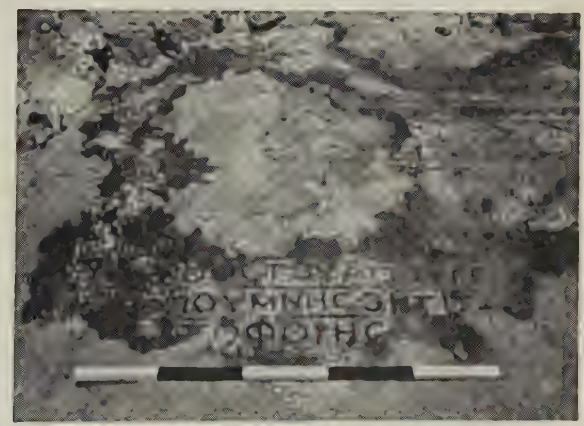


1.—*One of the mosaics from Shaʿar ha-ʿAliya near Haifa*

2.—*Detail of the mosaic from Shaʿar ha-ʿAliya*

3.—*Vase recovered from the sea, near Sdot-Yam*

1.—*One of the mosaics from Beit ha-Shitta*



2.—*Mosaic from the Monastery dedicated to St. George*

3.—*Polychrome glass vessel from Beit-She'an (Iron II period)*

1.—*Part of the excavation at Beit-Yerah*

2.—*Traces of a paved street at Beit-Yerah (Early Bronze period)*

3.—*Byzantine Church found at Susita (Hippos)*

were discovered together with the remains of glass-works of the early Arab period—all these outside the city walls, which date to the Crusader period. It is probable that this was the industrial suburb of the town.

Excavations on a smaller scale have revealed several tombs at Nathanya, of the Herodian period and later. Remains of installations connected in some way with rural life and dating from Talmudic times were also found there.

One now turns to the extensive excavations at Caesarea, which have been conducted on a large scale. The first indication of the discoveries to come was the finding, by the members of the nearby kibbutz, *Sdot Yam,* of a huge statue in porphyry. The deepest layer uncovered in the course of operations at Caesarea dates from Roman times, but this layer has yet to be fully explored. To this period also belong the two very large acephalous statues (about two and a half times life-size), one in marble and the other in porphry, which, after removal from their original resting places, were re-used in Byzantine times. Byzantine, too, is the large courtyard with its uneven paving of re-used marble fragments and other complexes paved in mosaics. A Greek inscription in the mosaic pavement mentions the builder and the Governor under whom the building was erected. A monumental flight of ten steps leads to an alley paved with mosaic flooring. Recent investigations have revealed the fact that this alley extends for at least 80 metres northwards (Pl. I. 2). Finally, in the course of two consecutive spells of work, a number of Arab building were found above the Byzantine layer. The general appearance of this field of excavation is striking. Thanks to a study of aerial photographs, the late Professor Reifenberg was able to prove the existence of an amphitheatre at Caesarea, probably of the Roman period.

Further north along the coast is the ancient site of the city of Dor, which Un-Amûn the Egyptian visited as early as the 11th century B.C. Here, the Department of Antiquities, in the course of a first season of excavations, discovered an amphitheatre, about 60 metres in diameter, belonging to late Roman times. Soundings taken round about the amphitheatre have revealed the presence of several strata ranging from the Late Bronze to the Byzantine ages. During a second season's excavations an episcopal Basilica was unearthed, part of the mosaic paving of which was still intact. Near the Basilica was a column in which — according to a short inscription accompanying the relic — a stone from the Holy Mount of Golgotha was set.

In one of the hills of the Southern Carmel is to be found the cave of Kabbara. Here excavations have been pursued by Dr. M. Stekelis to a depth of 4 metres lower than that already attained by the previous excavations of 1932. The strata uncovered at a depth of some 3 metres are those belonging to the middle aurignacian and musterian-levalloisian periods.

Members of the kibbutzim of Sdot-Yam and Nahsholim who engage in fishing have often been surprised at finding whole or broken vases of various periods, covered with shells and seaweed, in their fishing nets (Pl. II, 3).

Further north along the coast, near the entrance to Haifa port, at what is now known as Sha'ar Ha'aliya but was once part of the ancient township of Shiqmona, mosaics of great beauty have been discovered (Pl. II, 1, 2). They belong to a monastery which must in some way have been connected with a Basilica which had previously come to light in the neighbourhood.

A cemetery dating from the Late Bronze Age has recently been found on Haifa Bay, at the very point where the port is now being enlarged. About 18 tombs have been discovered there, together with funeral equipment, mostly in pottery, including Cypriot imports.

While the foundations for new buildings were being laid at Evron near Acre, several mosaics were uncovered about 1.5 kilometres from the coast. The inscriptions on these mosaics give their dates, which range from 412 to 495 A.D. Excavations at this spot proved that the large building paved with these mosaics had been a Christian Basilica.

In the extreme north of the country, at Khirbet Tubeyqa, near Rosh Hanniqra, strata corresponding to the Early and to the beginning of the Middle Bronze Ages have been unearthed.

3. *Central Israel*

The excavations undertaken by the Department of Antiquities in the heart of the country are no less important than those on the coast. Particular mention should be made of the finds at Afulah. Investigations here have revealed traces of almost every known historical epoch: thus there are remains of the Chalcolithic period and constructions dating from the Early Bronze Age (I, II and IV). In the layer which corresponds to the Middle Bronze Age I, remains of kilns have been found and, in the Middle Bronze Age II stratum, tombs. There is a gap from the Iron Age I (1200-1050 B.C.) onwards until Roman times. The last of the findings belong to the Arab period of the Middle Ages—11th to 13th centuries.

At Beit Ha-Shitta have been uncovered foundations of a rural type of building consisting of several rooms. There are two mosaic floors, one of which contains a large cross in an asymmetrical circular border, and the other a series of sections each with one or two geometrical patterns (Pl. III, 1). In another room was found a winepress, and it can be presumed that the establishment was probably a private or a monastery farm.

Findings at Beit She'an, a town famous for the discoveries made there, are mostly of the Byzantine epoch. Of the various lamps, candelabra, etc., most remarkable are the objects in bronze. Some Rhodian vase handles are amongst the many things discovered at Tel el-Mastaba, slightly north of Beit She'an. (Pl. III, 3).

Next comes the great excavation centre at Beit Yerah (Pl. IV, 1). Here were unearthed the foundations of a late building with remains of mosaic floors in coloured designs; this ornamentation, and the fact that the building faces south,

are indications of an ancient Synagogue. In the southern part of the Tell a large number of iron arrowheads show the position of the Roman camp. Traces of lower strata include remains of the Persian and first Middle Bronze I ages and all phases of the Early Bronze age. Some tombs are of the Hyksos period when the Tell was abandoned. Early Bronze age remains include parts of a street paved with basalt boulders (Pl. IV, 2).

At Susita (Hippos), high up over the Sea of Galilee, the city's eastern gate dating from the time of the Second Temple has been cleared. On one side this gate is flanked by a round tower and on the other by a guard-room. Remains of Byzantine churches were also unearthed (Pl. IV, 3); one side-chapel contained a baptistery, still intact, whilst the mosaic in another revealed a six-line inscription.

At 'Eyn el-Malha there is evidence of a prehistoric settlement of the Neolithic age.

In the course of excavations at Ayeleth Hashahar, also in Galilee, remains of a building with large drains belonging to Persian times were unearthed.

All the excavations listed above have been carried out by the staff of the Department of Antiquities and constitute but one side of the Department's manifold activities. Apart from the investigations enumerated, three foreign missions have obtained licences for excavating: the University of Leeds, the Oriental Institute of the University of Chicago, and the French National Commission for Scientific Research. The first was engaged on excavations in the Tell of Jaffa, under the direction of Dr. J. Bowman, where it revealed the existence of Persian to Byzantine strata. The second mission, directed by Professor Delougaz, was working at Beit Yerah, where a large building belonging to the Early Arab period — 8th or 9th century A.D. — has been uncovered. Under this building a church with three apses was found, in which rows of columns separated the nave from the aisles. In the neighbourhood of Beersheba Mr. J. Perrot, in charge of the third mission, has uncovered Chalcolithic remains.

THE CHRISTIAN UPBRINGING OF ORDE WINGATE

MISS R. O. WINGATE

On April 14th, a children's village, built on the slopes of Mount Carmel, was dedicated to the memory of General Orde Charles Wingate and will be called "Yemin Orde" (Orde Memorial). The British Committee for Children and Youth Settlement in Israel, which conceived and is executing the project, has been for many years headed by the General's widow, Mrs. Lorna Wingate.

General Wingate's exploits in Ethiopia and Burma during the Second World War had won him an almost legendary fame even before his untimely death. But no less memorable are his earlier achievements in Palestine. Coming to the country as a young Captain in 1936, when Arab lawlessness was gaining momentum, he organized and trained a Jewish commando force, known as the Special Night Squad, which, under his inspired and fervent leadership, liquidated the terrorist gangs.

Steeped in the Bible, and convinced that the destinies of the land and the people of the Book were indivisible, his sincere and constructive faith in Zionism, made him an ideal leader of Jewish youth. His attachment to the Land of Israel and to the Zionist cause remained with him to the end of his life.

I have been asked to give an account of the Christian teaching and training that my brother Orde Wingate received in childhood. His own personality and thought wove these and other elements into something quite new and original.

The atmosphere of the home in which he was brought up owed much to two men who died years before his birth. His paternal grandfather, Rev. William Wingate, was of a family which came originally from Bedfordshire (an ancestor, Judge Wingate, put John Bunyan in prison) but had for centuries been settled near Stirling in Scotland. William Wingate was one of the Presbyterian clergy who represented the Church of Scotland on its mission of friendship to the Jews of Hungary in 1842-52. For taking part in this, he was cut off from the inheritance of an uncle whose heir he was. He bequeathed to all his family the knowledge that the Jewish race are the People of God, and that Christians owe them so much that they should always be friends.

Orde Wingate's maternal grandfather was Captain Orde Browne, of a Gloucestershire family with North of England connections, whence came the personal name Orde. Captain Orde Browne was a close friend of General Charles Gordon, but left the Royal Artillery early to devote himself to religious work in the slums of Woolwich, a district of London. He also left the Church of England to become a member of the (Open) Plymouth Brethren.

Orde Wingate's father, Colonel George Wingate, C.I.E., served for 34 years in the Indian Army, and it was there that he became attracted to the Plymouth Brethren, and so later met and married Miss Browne. This small and austere denomination holds sacramental views closely akin to those of the Church of England, but believes

that every Christian is a priest in the sight of God, and therefore has no ordained ministry. The worship of its communicant members is based on that of the Primitive Church, and their creed solely on the Bible. Their lives are governed by a strict personal self-discipline hardly to be met elsewhere since the days of the Puritans, and they live as expecting the Second Coming of Christ. The study of the Bible and prayer are an integral part of daily life. A chance caller at our house once said that Colonel Wingate had been talking to her about Elijah exactly as though he had seen him that morning.

The eschatological tradition that was revived in the Protestant churches in the time of General Gordon and Captain Orde Browne expected the fulfilment of biblical prophecies. Our mother taught us that the Jews would go back to Palestine as a nation, as Jews (not as Christians), and in historical time, not at the end of the world. She had an extraordinary knowledge of the text of the Bible, and taught us to enjoy reading it, and to put it into practice.

It was therefore no wonder that Orde Wingate knew the Bible. In childhood he had been set to learn many chapters by heart — including more than fifty of the Psalms. Having an excellent memory he found this easy, and put the knowledge to practical use in the 1936 fighting in Palestine, and to devotional use all his life.

Colonel G. Wingate left India when Orde was two years old, and spent the next thirty years helping Christian missionary work, especially such work in Central Asia including Kashmir. He brought to this work considerable administrative ability and an unremitting diligence in office work of the most prosaic sort, every weekday of the year, either in London or at home. We took life light-heartedly and played when we could — Orde used to slip out for hours to watch the birds and wild creatures in the miles of woods behind our house. But our father carried a burden on which men's livelihood depended, and which was trying to take spiritual and medical gifts to people in need far away: he called on us for such bits of help as our age could give, and he expected the jobs to be well done. Addressing envelopes, filling receipts, proof-reading, tracing maps, captioning photos, we helped with it all before we were in our teens. At least it taught us that the world is one, and made India a familiar country. And we were shown by example that no personal advantage could outweigh obedience to the Divine call.

Our parents had a horror of "cranks" and of the bad effect of living in a narrow clique. For our education we were all sent to large schools where the religious influence was that of the Anglican church. But although when he grew up Orde left the Brethren and associated himself with the Church of England, he kept through life that sense of the direct personal relationship between the soul and God. He came to appreciate ordered forms of public worship; but found it hard to believe that anyone could need the services of another man in his private religion. At the end of the First Chindit Campaign, however, he confessed that he had learnt that some could find help and comfort best through a padre, and so chaplains accompanied the Second Chindit Expedition.

Believing that the presence of God was apparent in the world, Orde was confident that all men of good will tried to obey God, and he appealed to their own judgment and conscience in what he asked them to do. He asked help in the name of God, and he identified himself with any who responded. Thus, his first act as leader of the Ethiopian Patriot Force was to go with his men to the source of the Blue Nile to be asperged by the church, and to pray for the blessing of God on their enterprise. Later, he appealed confidently to the Ethiopians as Christians, not to take vengeance on their Italian persecutors when thousands fell into their hands as captives: and he appealed with complete success. Again, in Burma, the Chindits got their name from the shoulder-flash of a Chinthe, the symbolic guardian in front of every Buddhist temple, that was to recommend the men of his force to the humanity of the Burmese who would be asked to give them help or asylum.

Earlier, in 1936, when he was sent to Palestine as an Arab expert, it was simply this confidence that men of good will would help each other that made Orde Wingate, a young Gentile officer, with no previous personal contacts with Jewry, offer his assistance to the Colonists. From that seed developed all his unique work for Zionism and his many friendships in Israel.

From his earliest childhood, Orde intended to go into the Army. In his teens he could not decide how this intention could be reconciled with the teachings of Christ, nor was he clear that the League of Nations would leave any chance of a real military career. He felt, however, that he was born a soldier and pursued his intention. A period of service in the Sudan gave him leisure for thought and opportunities for observation. He concluded that all life involves the exertion of force, and that military force is only one form of force, (and that not the most coercive): to be governed in its exercise by the same absolute principles of right and wrong as should govern all life, but not intrinsically contrary to the Christian religion. He found that his duties in the Sudan included the prevention of slave trading, and nothing but armed force properly applied would do that. His subsequent experience in Palestine and again in the Second World War confirmed these conclusions. It gave him a great feeling of release to be satisfied that he could use his particular gifts in the service of God. And in being allowed to help Israel, in the words of his special Psalm,

"When the Lord turned again the captivity of Zion we were like them that dream."

STATISTICAL TABLES
RELATING TO THE NON-JEWISH POPULATION OF ISRAEL *

1. ESTIMATED POPULATION

	End of May 1953		*End of Dec. 1952*		*End of Dec. 1951*	
	Number	*%*	*Number*	*%*	*Number*	*%*
Total Population	1,625,000	100.0	1,631,000	100.0	1,577,000	100.0
Thereof:—						
Non-Jews	183,000	11.1	179,000	11.0	173,000	11.0
Christians	40,500	2.5	40,000	2.5	39,000	2.5
Moslems	126,000	7.6	123,000	7.5	118,500	7.5
Druzes	16,500	1.0	16,000	1.0	15,500	1.0

2. TOURISTS AND ONE-DAY VISITORS ARRIVING

	Tourists			*One-Day Visitors*		
	Total	*Non Jews*		*Total*	*Non Jews*	
		Number	*%*		*Number*	*%*
1953 I-VI	16,806	6,349	37.8	6,349	6,248	98.4
1952	32,935	9,562	29.0	10,526	9,851	93.6
1951	35,893	8,752	24.4	15,243	15,182	99.6
1950	30,976	7,542	24.3	2,489	2,094	84.1

3. VITAL STATISTICS — NON-JEWS

	Absolute Figures			*Rate per 1000 Population*		
	1953 I-IV	*1952*	*1951*	*1953 I-IV*	*1952*	*1951*
Live births	2,981	7,425	7,298	54.73	45.59	46.54
Deaths	607	1,880	1,379	11.14	11.54	8.79
Natural increase	2,374	5,545	5,919	43.59	34.05	37.75
Infant deaths	172	504	356	44.14	67.88	48.78
Marriages	421	1,444	1,293	7.73	8.86	8.25
Divorces	56	180	144	1.03	1.11	0.92

4. NON-JEWISH EDUCATION

	1952/53	*1951/52*	*1950/51*	*1949/50*
Institutes	201	197	186	77
Teachers Posts	801	775	601	345
Teachers, male	528	522	447	274
Teachers, female	273	253	154	71
Pupils	28,176	26,205	25,742	15,617
Boys	19,172	17,693	16,979	12,025
Girls	9,004	8,512	8,763	3,592

* Supplied by Dr. C. Tadmor, Principal Statistician of the Government Bureau of Statistics.

THE QUESTION OF JERUSALEM

M. SHARETT

Israel Minister of Foreign Affairs

(Excerpt from speech made in the Knesseth on June 17th 1953)

The question of Jerusalem is one on which the Foreign Ministry has for years past been trying to enlighten world opinion. It is generally realised that the new city of Jerusalem is today the effective capital of Israel—that the President, the Knesseth, the Cabinet, and nearly all the Government ministries are today housed here. Many states which originally supported the principle of full territorial internationalization and who voted in the United Nations General Assembly in favour of constituting Jerusalem a *corpus separatum* over which neither Israel nor Jordan should have control, have since come to realize that such an arrangement is illusory and has no basis in the realities of the situation. This does not mean that all states interested in the problem of Jerusalem regard the present state of affairs as final; and we must indeed continue our efforts to bring home the facts of the situation and stand on guard against possible complications. We must seek to make conclusively clear that there can be no change in the status of new Jerusalem as Israel's capital.

The sanctity of Jerusalem as the Holy City is deeply rooted in the consciousness of the civilized world. We ourselves share in this feeling in no less a measure than anyone else — maybe even a little more. In the days of antiquity as in recent years, the lives of our people have been sacrificed for the sake of Jerusalem, and we remain ever ready to die for it. To us there is no city in the whole world like unto it. But at the same time our sense of international responsibility both obliges and enables us to realize the depth of the spiritual attachment of other peoples to the city which is our capital, in view of the presence within it and in its vicinity of places which they hold sacred. It is true that the most important of these Holy Places are concentrated within the Old City, over which we have no dominion. But inasmuch as certain of them, few though they be, are contained within the purview of our own sovereignty, we consider them as a venerable and precious trust, for which we are responsible towards the whole world.

We see no contradiction whatsoever between Israel's sovereignty in new Jerusalem and the satisfaction of international requirements concerning such Holy Places as are located within it. In so far as there is here a practical international problem to be solved it can only be solved on the basis of a clear distinction between the status of Jerusalem as a city and a capital and the status of the Holy Places within it.

What is the position today? After the consolidation of our rule over new Jerusalem we have declared on a number of occasions, both in this House and from the

rostrum of the United Nations, that we fully understand the responsibility imposed upon us by the fact that there are places holy to the Christian faith located within our area. The Government of Israel has proclaimed that it assumes full responsibility for the safety and inviolability of these Holy Places, for the assurance of free access to them under suitable security conditions and for the provision of full facilities of free and unhampered worship. We believe that we are entitled to state today that we have discharged this obligation in the fullest possible measure. If anyone has entertained misgivings or suspicions lest we treat this solemn obligation lightly or fail in its actual fulfilment, these doubts have been controverted by patent facts, and, let us hope, have been completely dispelled. During the period that has elapsed since the cessation of hostilities and the full establishment of civil government within the area of Israel, no complaints have been heard from any ecclesiastical authority or foreign government on the score of the Government of Israel's performance in the matter of the Holy Places. On the contrary, several important Christian organisations, some of them world-wide in character, have expressed to us their full satisfaction with the present state of things in this regard.

The Government of Israel is concerned not only to honour to the full its obligations in regard to the Holy Places within its own area, but it also provides every facility for members of the Christian faith, whether local inhabitants or visitors from outside, to cross from the Israel part of Jerusalem into the area under Jordan control, in order to visit and worship at the Holy Places in that part of the city.

In the three years 1950, 1951 and 1952 there have been registered at Mandelbaum Gate in Jerusalem 120,000 crossings in both directions, all sanctioned by the competent Israel authorities. It will be noted that this total works out at an average of 110 crossings per day. The number includes about 4,500 pilgrims from abroad, most of whom came in organized parties, about 9,000 crossings by members of the clergy, local and foreign, and about 18,000 crossings by tourists. Included in the total are also regular crossings by the Christian residents and citizens of Israel, mostly Arab, who are permitted twice a year—at Easter and at Christmas—to the number of about 3,000 on each occasion, to cross into Jordan in order to worship in the Old City and in Bethlehem, and then return. Those among them who are Israel citizens are given special allocations of foreign currency for their expenses. Similarly, Christians in the Old City are given right of entry into the New City to visit the shrines here.

All these arrangements are determined at weekly meetings held regularly between the representatives of the civil authorities of Jordan and Israel, who in this field maintain close cooperation and full mutual understanding. It is a well established regime, functioning with complete regularity, without any hitches and to the satisfaction of all concerned. In the last four years no incident has arisen to endanger the inviolability of the Holy Places in Israel or the safety of those given access to them or crossing to the other side for the same purpose.

This is the situation as regards the Christians. It is quite different for the Jews.

Within the Jordan area are situated the Wailing Wall, Rachel's Tomb, the Cave of Machpelah, the cemetery of the Mount of Olives and the ancient Jewish synagogues in the Old City. For several years past not a single Jew has been allowed to visit these places, which are sanctified for our people by a tradition of thousands of years and have throughout the generations served as places of pilgrimage and prayer for Jews from all the lands of dispersion as well as from this country itself. The clear undertaking assumed by the Jordan Government in the Armistice Agreement to allow free access to the Holy Places and to the cemetery of the Mount of Olives has been flagrantly violated. If there is a problem concerning the Holy Places which awaits solution, if there is a religious claim on the part of great numbers of people which remains entirely unsatisfied, it is that of the Jewish Holy Places and of members of the Jewish faith. No such anomaly exists with regard to any Christian sanctuary.

In the conviction of the Israel Government, the arrangements now in force with regard to the Christian Holy Places are capable of meeting any legitimate claim. Should there be need for any improvement or additional facility, no change of regime would be called for; it is fully within the capacity of existing authorities already constituted to adopt and put them into effect. Certainly the Government of Israel is ever ready to take such supplementary action.

Innumerable people, citizens, tourists, pilgrims, members of the clergy, as well as heads of churches and representatives of foreign governments, have the chance of satisfying themselves day in and day out of the effectiveness and smoothness with which the present arrangements are functioning, just as they have the opportunity of seeing with their own eyes to what extent new Jerusalem forms an organic part of Israel and how decisively it is the State's capital. Nevertheless, should the United Nations at any stage in the future find it necessary to institute international supervision of the Holy Places in Jerusalem, it can rest assured in advance of the acceptance of that supervision by Israel and of the readiness of its Government to cooperate with whomever is charged with the execution of that function. This attitude of the Government of Israel has been repeatedly expressed in official pronouncements of its authorised representatives. It remains unchanged. It is axiomatic that such supervision, to be set up with the consent of the Government of Israel and to function with its cooperation, cannot possibly infringe upon Israel's sovereignty in new Jerusalem or prejudice the status of Jerusalem as Israel's capital. It also goes without saying that an international supervision, if established, must apply in equal measure to the Holy Places in both parts of the city and be based upon the equal right of members of all faiths to enjoy free access to the shrines which they hold sacred.

At the same time it should be clear in advance that it would be idle to expect the international supervision of the Holy Places to solve problems which completely transcend its scope. If there is at times a state of tension in Jerusalem reflected in the city's security conditions—transient phases of tension which, incidentally, have never affected the arrangements operating in connection with the Holy Places—

that is the reflection of a much wider problem which is by no means confined to Jerusalem and has nothing to do with the city's special character but extends along the Israel-Jordan border and can only be effectively solved through a definitive and comprehensive settlement regulating Israel-Jordan relations.

In connection with the above statement by the Foreign Minister of Israel on the Jerusalem question, we attach a map of the Holy Places in the Jerusalem area, which is based on the map prepared in 1949 by the U.N. Secretariat for the Trusteeship Council (Map No. 229). On this thirty-nine sites are marked as Holy Places. Thirty-five of them are situated in the Old City, its environs and in Bethlehem, which are in the area held by the Hashemite Kingdom of Jordan, while four lie in the New City of Jerusalem, in Israel. Of the latter, two are Christian Holy Places—the Cenacle on Mount Zion and the Church of St. John the Baptist at Ain Karim.

All the principal Holy Places, which are governed by the "Status Quo", are situated in the zone controlled by the Jordan Kingdom.

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